THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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UNIVERSAL SALVATION.

THE doctrine of Christ, that only a few should be found ready at His coming, and the fact that few received His doctrines, were matters which greatly perplexed His disciples. Notwithstanding His comforting assurance to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32), they still hesitated to believe that the vast majority were wrong and that only a few were right.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13: 23, 24). Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. 7: 13, 14).

The popular preaching of to-day represents that the numerous, divided Christian churches, though taking different routes, are nevertheless "all going the same way." If so, which way? Is it not the broad way—the way of the world? But can so many learned men be wrong? Let the scriptures answer:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty (I Cor. 1: 26, 27). Yea, and all that will live godly in Christ Jesus shall suffer persecution (II Tim. 3: 12). If they have persecuted me, they will also persecute you (John 15: 20). But ye are a chosen generation, a royal priesthood an holy nation, a peculiar people. (I Pet. 2: 9. Also Matt. 10: 34-39; Luke 6: 22-26).

The things of God are hidden from the wise and prudent, and revealed to the low and humble. To be right and to be popular are very different —even opposed things—in the Gospel. Only the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, and "they which are

persecuted for righteousness' sake," shall inherit the earth and enter the Kingdom. These are few in number—"the salt of the earth"—"the light of the world"—known before men by their *good works* (Matt. 5: 1-20). But mankind generally were to be in a state of spiritual darkness and unbelief, the churches in the last stages of apostasy, and the anti-Christ himself exalted at the time of Christ's second coming. (I Tim. 4; II Tim. 3, 4; II Pet. 3; II Thess. 2: Matt. 24; Luke 18: 8).

What then?—the whole world lost?—only a few saved? No:

Because we trust in the living God, who is the Savior of all men, specially of those that believe. (I Tim. 4: 10). For God sent not his Son into the world to condemn the world, but that the world through him might be saved. (John 3: 16, 17). Who will have all men to be saved. . . Who gave himself a ransom for all. (I Tim. 2: 4, 6).

It is perfectly true that comparatively few people obey the Gospel in this life; nay more, it is true that the great majority of mankind have not, even in our day, so much as heard of the doctrines of Christ. What shall become of those who lived and died before Christ came? Plato would have rejoiced to see Christ's day. "We must wait," said he, "till some one come that can tell us the truth." Shall he be denied the privilege of hearing and believing on Him? Or Brutus, the noblest Roman of them all, whose "life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, 'This was a man,'"—shall he be hurled into the fiery hell of theologians and be tormented forevermore by the worm that dieth not? What of Buddha, Confucius, Socrates, and the thousands of others who "scorned delights and lived laborious days," in order to advance the welfare of their fellow-man? False theology declares them lost, and says they shall live forever in hell, suffering the endless torments of the damned. "To send the gospel to the heathen," say the American Board of Commissioners for foreign missions, "is a work of great exigency. Within the last thirty years a whole generation have gone down to eternal death." They say: "The heathen are involved in the ruins of the apostasy and are expressly doomed to perdition. Six hundred millions of deathless souls on the brink of hell!" "Fifty thousand a day," says a missionary to China, "go down to the fire that is not quenched." About a hundred and fifty thousand millions of human beings have lived and died on earth; and the vast majority of these, we are told, are now in hell, and doomed to abide there forever, simply for not believing in a Savior they never heard of!

Alarmed at the frightful consequences of such a doctrine, some have declared that they who heard not the Gospel in this life cannot be judged by it in the hereafter, and shall never be resurrected. But as between the old theology and this modern improvement upon it, we decline to choose. The dilemma of the man who was between, "the devil and the deep, deep sea," was less awful than this choice between endless life in hell and the endless annihilation or non-existence in death. Neither is correct.

I. The resurrection will be universal: all shall be judged.

Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth. (John 5: 28). There shall be a resurrection of the dead, both of the just and unjust (Acts 24: 15). For as in Adam all die, even so in

Christ shall all be made alive (I Cor. 15: 22). And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works (Rev. 20: 12). He shall reward *every* man according to his works (Matt. 16: 27). Who will render to every man according to his deeds (Rom. 2: 6). For we must all appear before the judgment seat of Christ (II Cor. 5. 10).

II. Those who did not hear the Gospel on the earth will have it preached to them in the spirit world, and will be judged by their acceptance and obedience, just as will those who hear the Gospel in this life.

Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live (John 5: 25). For to this end Christ both died, and rose, and revived that he might be Lord both of the dead and living (Rom. 14: 9). If in this life only we have hope in Christ, we are of all men most miserable (I Cor. 15: 19). The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound (Is. 61: 1). That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves (Is. 49: 9). To open the blind eyes to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house (Is. 42: 7). And they shall be gathered together, as prisoners are gathered in the pit and shall be shut up in the prison, and after many days shall they be visited (Is. 24: 22). To bring back his soul from the pit, to be enlightened with the light of the living (Job 33: 30). The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children (Ps. 103).

III. Christ preached to the spirits in prison, while His crucified body was lying in the tomb, thus fulfilling the scriptures just quoted. The thief on the cross, who acknowledged his guilt, said unto Jesus, "Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise" (Luke 23: 42, 43). The Christian world suppose and teach that the thief went to heaven, by believing at the last moment, and hence without complying with any of the requirements of the Gospel. But Jesus himself did not go to heaven at that time. Three days after this crucifixion, when Mary recognized the risen Lord at the tomb, He said to her, "Touch me not; for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God, and your God" (John 20: 17). What, then, is Paradise? Where was the Savior, and what was He doing during these three days? Peter informs us; and reveals where the thief and all sinners go at death:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (I Peter 3: 18-20). For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" (I Peter 4: 6).

These plain, precious words of scripture declare that when Christ descended into the lower world, He preached the message of salvation to the

impenitent dead. Those who in the days of Noah, rejected the teaching of that prophet, had to wait in the prison of the spirit world for more than 2000 years till they had paid the penalty of their sins, and until He preached to them. With what joy must these long-suffering spirts have greeted their Redeemer!

> How great, how glorious, and complete, redemption's grand design;
> Where justice, love, and mercy meet in harmony divine!

This plan, revealed from heaven in our day to the Prophet Joseph Smith, is indeed new to the narrow theology of men, who teach that God sent His Son into the world that a part only of the world might be saved, leaving the rest in countless millions to a foreordained fate of helpless, hopeless, endless perdition! No; the Judge of all the earth will do right. Christ died for all men. We may safely trust in the loving kindness of our God, the Father of our spirits, that all who are capable of spiritual development will be transformed; for the outcome of the finished work of Christ, infinite in its effects, must correspond to its character; and only that which is morally incapable of transformation—be it men or devils—shall be cast into the lake of fire and brimstone (Rev. 20: 10, 14, 15). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

IV. The ordinances of the Gospel are to be performed by the living in behalf of the dead. The dead cannot be saved without obedience to the ordinances and other requirements laid down by Christ as the means of salvation. "He that believeth *and is baptized* shall be saved." (Mark 16: 16). "Jesus answered, Verily verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5). A dead person cannot be baptized, but can be baptized for by the living, just as Christ was our substitute in making atonement for the sins of the world. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Cor. 15: 29). The early Christians baptized for the dead; but the practice was forbidden by the council of Carthage, A. D. 397. Paul speaks of "the doctrine of baptisms" (Heb. 6: 1, 2), using the plural as if of different *kinds* of baptism; there was only one *mode* of it (immersion) in that day. Epiphanius (4th century) remarks of an eminent sect: "that when any of them had died without baptism they used to baptize others in his name." The only people that now baptize for the dead are the Latter-day Saints,—a practice given to them by revelation.

The last words of Malachi have been a mystery to the Christian world for generations:

> Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers lest I come and smite the earth with a curse (Mal. 4: 5, 6.)

On the 3rd day of April, 1836, the Prophet Elijah appeared to Joseph Smith and Oliver Cowdery in the temple at Kirtland, (Ohio, U.S.A), and said:

"Behold the time has fully come, which was spoken of by the prophet Malachi . . . Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

He conferred upon them the authority to baptize for the dead; and temples have been erected in which this sacred ordinance for the redemption of the great unnumbered dead is being performed.

V. Some say there is no hell; but God says, "The wicked shall be turned into hell" (Ps. 9: 17). But the punishment of the wicked, though real and terrible, cannot be everlasting; they will at sometime be redeemed, unless they are the sons of perdition, for whom there is no forgiveness, either in this life or in the life to come (Matt. 12: 31, 32). It is only a few that are guilty of high treason against God, and that with the devil and his angels, "shall be tormented forever" (Rev. 20: 10), all others will, in time, be saved; some being beaten with many, some with few stripes (Luke 12: 47, 48); coming out of the prison (hell) only after having paid the uttermost farthing (Matt. 5: 26). Of those who enter the kingdom, some will be great, some small (Matt. 5: 19); some will be rulers over few, some over many cities (Luke 19: 12-26); many will be plain citizens. Some shall have the glory of the sun; others, the glory of the moon; others, the glory of the stars (I Cor. 15: 41, 42), "according to every man's work" (I Peter 1: 17); "for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

The doctrine of the endless torment in hell of all the wicked rests upon this passage: "These go away into everlasting punishment: but the righteous into life eternal" (Matt. 25: 46). The word here translated "everlasting" and "eternal," is, in the original, simply *aeonian*—and means belonging to the age (aeon) to come. It cannot rightly be translated as absolutely everlasting. Eternal punishment is merely God's punishment—the punishment He will inflict in the life to come. It is eternal, because He is eternal. The meaning is that it stands eternally, not that all who receive it shall eternally suffer it. So, eternal life means something more than bare endless existence, for it seems that all alike will have that; it is God's reward for righteousness; while everlasting punishment is existence in wretchedness—a misery which will endure while sin and disobedience continue, and until repentance and reformation shall have made the sufferer capable of a life less unworthy.

Each man must worship his own thought of God, and each will be judged by the worthiness of that thought. Horrible beyond expression are the representations, by "orthodox" creeds, of the lake of fire, the worm that never dies, the damnation of unbaptized infants, and the endless torments of the unbelievers. But the Hebrew seers and the revelations of Christ, give us a picture of Infinite Love, in expressions that are tender and consoling to human weakness as is a mother's embrace, and sublime also as the starry heavens: "The Eternal God is thy refuge"—"Come unto me, all ye that labor and are heavy laden." Modern revelation teaches that we are at school on earth; we shall be at home in heaven. We left our Father's courts on high in order to gain an experience in the flesh. Those who now keep their second estate shall quickly (as all shall finally)

"graduate" into that higher school, where the many mansions be. We shall each be put into the one best fitted for us, for further reformation, transformation, and growth.

"We shall join the lost, the loved of earth, and meet each kindred breast,
Where the wicked cease from troubling and the weary are at rest."

A salvation as wide as the needs of mankind; a plan that directed our acts in our pre-existent state in heaven—our eternal home; a gospel that enlightens and guides us while we are on earth—travelers and sojourners in a strange land, as all our fathers were; a mercy that endureth forever, extending beyond the grave into the spirit world to save to the uttermost the sons and daughters of God; a kind and loving Father, who will continue to deal with us there as He deals with us here; a plan justified by every analogy of reason, and by everything we know of the love of Christ and the character of God as a being of infinite justice and holiness; Eternal hope! looking to immortality and endless progress, through God in Christ reconciling the world unto Himself. "Be ye reconciled to God." Col. 1: 20; John 12: 32; Rom. 5: 18; Eph. 1: 10; I Tim. 2: 4, 6).

J. H. PAUL.

MEDICAL POWERS OF MUSIC.

THE powerful influence of music on our intellectual faculties, and consequently on our health, has long been ascertained, either in raising the energies of the mind, or producing despondency and melancholy associations of ideas. Impressed with its sublime nature, the ancients gave it a divine origin. Diodorus tells us that it was a boon bestowed on mankind after the deluge, and owed its discovery to the sound produced by the wind when whistling through the reeds that grew on the banks of the Nile. This science became the early study of philosophers and physicians. Herophilus explained the alterations of the pulse by the various modes and rhythms of music. In the sacred writings we have many instances of its influence. The derangement of Saul yielded to the harp of David, and the hand of the Lord came upon Elisha as the minstrel played. In Egypt certain songs were legally ordained in the education of youth to promote virtue and morality. Polybius assures us that music was required to soften the manners of the Arcadians, whose climate was heavy and impure; while the inhabitants of Cynsethe, who neglected this science, were the most barbarous in Greece. The medical power of harmonious sounds was also fully admitted. We find Pythagoras directing certain mental disorders to be treated by music. Thales was *said* to have even cured a disastrous pestilence by its means. Martinus Capella affirms that fevers were thus removed. Xenocrates was credited with curing maniacs by melodious sounds, and Asclepiades deafness with a trumpet. In modern times it has been related of a deaf lady that she could only hear while a drum was beating, and a drummer was kept in the house for the purpose of enabling her to converse. Aulus Gellius tells us that a case of sciatica was cured by gentle modulations, and Theophrastus maintains

that the bites of serpents and other venomous reptiles can be relieved by similar means. Ancient physicians, who attributed many diseases to the influence of evil spirits, fancied that harmonious sounds drove them away, more especially when accompanied by incantations; and we find in Luther, "that music is one of the most beautiful and glorious gifts of God, to which Satan is a bitter enemy."

In more modern times we have several instances of the medical powers of music. The effect produced by Farinelli on Philip of Spain is well known. This monarch was in such a deplorable state of despondency from ill health, that he refused to be shaved or to appear in public. On the arrival of Farinelli, the queen was resolved to try the power of music, and a concert was ordered in a room adjoining the king's chamber. Farinelli sang two of his best airs, which so overcame Philip that he desired he might be brought into his presence, when he promised to grant him any reasonable request he might make. The performer, in the most respectful manner, then begged of the king to allow himself to be shaved and attended by his domestics, to which Philip consented. Farinelli continued to sing to him daily until a perfect cure was effected. The story of Tartini is rather curious: in a moment of musical enthusiasm he fell asleep, when the devil was said to have appeared to him playing on the violin, bidding him with a horrible grin to play as well as he did. Struck with the vision, the musician awoke, ran to his harpsichord, and produced a splendid sonata. Brückman and Hufeland relate cases of St. Vitus' dance cured by music, which, according to Desessarts, also was reported to have relieved catalepsy. Schneider and Becker have ascertained its influence in hysteric and hypochondriac affections.

Mad musicians seem to be more mad than others. We, however, frequently meet with lunatics who, although they have no remembrance of the past circumstances of their life, recollect and perform airs which they had formerly played.—Owen Cailey, *in the Fireside.*

Arrivals.—The following named Elders from Zion arrived in Liverpool per American Line steamer *Rhynland* on September 8, 1897. For the British Mission—E. P. Oldham, Paradise; H. J. Wilson, Teasdale; J. G. Wheeler, Salt Lake City, (the latter comes especially on genealogical business). For the Scandinavian Mission—John E. Carlson, Spanish Fork; A. Capson, East Mill Creek. Mrs. Mary Hunt, of Salt Lake City, who comes on a visit to relatives in England, accompanied the above named Elders.

Appointments.—E. P. Oldham and H. J. Wilson have been appointed to labor as Traveling Elders in the Sheffield Conference.

J. G. Wheeler has been appointed to labor as a Traveling Elder in the Birmingham Conference.

One great trouble in doing a mean action is that you are compelled to associate with yourself afterwards. If you only could have nothing to do with a man who was guilty of such meanness, it would be a relief.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 9, 1897.

THE LIFE TO COME.

CONCERNING the life to come a writer in the *Christian Age* says:

"The duties of the present life are clearly made known to us by God, but he has not seen fit to reveal the duties of the life to come. The perfect holiness and happiness of the soul are made known, but the activities in which it will be employed during eternity are a sealed book to us. There can be no doubt that there will be services in that life. The human soul is essentially active. It cannot be dormant. When it is sanctified and made perfect its original nature will not be changed. Activity must be a condition of its happiness. All the moral strength we acquire in this world will doubtless find room for exercise in the world to come. The greater our progress toward perfection here, the better shall we be qualified for service there. God assigns different positions and labors here, so He may assign different positions and labors there. One who may have occupied an inconspicuous station here may be assigned a very conspicuous one in heaven. We know that the will of God will be perfectly done in heaven. Whatever is doing God's will here is a part of our preparation for heaven. True religion is an education for the life to come. It is a most unworthy idea of religion to regard it only as a means of escape from the punishment of sin. Nor is it a preparation for death. Death is simply the close of our preparation for the future life. As it closes our preparation, we should work while day lasts. All that we can do for the honor of God here, and all that we can do by way of preparation for honoring Him hereafter, should be done before 'the night cometh.'"

There are many truths briefly told in the above quotation. The conclusions the writer has drawn from the teachings of the Bible, aided by the light of reason, are quite consistent. Modern revelation, however, has given the Latter-day Saints a more definite idea of some of the duties of mankind in the hereafter, and what their occupation there will be is not entirely a "sealed book." Through the Prophet Joseph Smith they have learned that the destiny of the righteous in the hereafter is to be exalted upon thrones, to reign in power, and to hold the angels in subjection to them. He has said "If you wish to go where God is, you must be like God, or possess the principles which God possesses."

It is clearly evident that there is much for man to learn in order to become like God. He can by no means attain to such an exalted station in this life; it is therefore necessary that in the hereafter mankind must continue to progress towards perfection. The only way they can make this progress is through study and experience—by doing and learning to do, by overcoming obstacles and perfecting their natures. They will have duties to perform as they have in this life. Since it has been revealed that those who do not have the privilege of hearing the Gospel in this life will have the privilege of doing so in the life to come, it is apparent that

they will be employed in the spirit world in learning and obeying the principles of the Gospel, and that others will be engaged in teaching them those principles. The pursuits of mankind in the future life will be similar to those of the present. There is no limit to man's advancement in this life, and to those who merit eternal life there will be no end of progression hereafter.

E. F. P.

THE Anchor Line steamer *City of Rome*, which left Glasgow on August 28, 1897, arrived in New York on the morning of the 5th inst. It is reported that all was well on board. A company of returning missionaries and visitors and a few emigrating Saints took passage with the vessel on its recent trip.

IN another part of this issue of the STAR is a letter from President Jos. W. McMurrin, in which the writer reports a visit to the Netherlands Mission, and gives an account of its condition. It is encouraging to learn of the great interest taken in the Gospel by the people of Holland and Belgium. It is also gratifying to know that the Saints there are so wide awake and faithful to their duties.

CHARACTER OF UTAH'S FOUNDERS.

IT was clearly the design of the Almighty to select from the race of men who had been His instruments in founding the colonies of New England the pioneers of this mountain region. The qualities which they possessed by inheritance, and which had been developed by training, were those which were needed to lay the foundation of what might be termed a new empire in the West. The conditions were such as to require the greatest strength of character, the most sturdy independence and fearless contempt of privations and hardships. To a wonderfully marked extent did the Pioneers of Utah exhibit the same sterling traits of character in settling this inhospitable region, that their ancestors did in founding the colonies in the bleak and forbidding region of New England. The same heroism, the same love of liberty, the same dauntless courage, the same willingness to face the unknown perils of the wilderness for the sake of religious freedom, and the privilege of worshiping God according to the dictates of their own consciences, animated the men and women of 1847, as filled the souls of those who fled from the mother country to the distant shores of America.

The New England polity is the polity that has influenced and will continue to influence the management of the affairs of Utah so long as the men of that blood shall have the privilege of exercising influence in the affairs of the State. Their purposes may be overshadowed for a time, and their system of managing affairs may be pushed aside, but whenever they shall have the opportunity, the characteristics that distinguished their ancestry, and which they, themselves, exhibited in great perfection for many years in the early settlement of this country, will assert themselves and will be witnessed in the administration of government in this land.

Not only has the blood of New England made itself felt in our State, but there have been gathered from the freest nations of the earth men and women of grand characteristics, who are not unworthy to sit side by side with the proudest descendants of the liberty-loving men of the sixteenth and seventeenth centuries. From great Britain, from Scandinavia, from Germany and Switzerland, thousands have been gathered to this State of the flower of those lands. Is this language too strong? I think not. They have not been distinguished for their learning, nor for their wealth; but they have been distinguished for their love of truth. They, also, have shown heroic characteristics. They have been willing to sacrifice everything that men hold dear on earth for the truth of heaven. They have frequently laid down their lives, and have sacrificed property—in fact, risked everything for that which they believed to be from God. In this manner have they shown that they were worthy associates of the men of American ancestry who were the instruments in the hands of the Lord of laying the foundation of the great work of God in the last days.—GEO. Q. CANNON, *in the Juvenile Instructor.*

IN THE NETHERLANDS MISSION.

PRESIDENT JOS. W. MCMURRIN writes the following from Copenhagen, under date of August 31, 1897:

After completing our tour of the Swiss and German Mission, President Wells and I proceeded to Brussels, where we were met by President Fred. Pieper of the Netherlands Mission. Belgium and Holland make up the extent of country comprised within the above mentioned mission. There are over ten millions of people in these two kingdoms, consequently there is an abundance of work for the twenty-eight missionaries at present laboring there.

There is a small branch of the Church in Brussels, with which we held meeting on the night of our arrival, which was on August 26. Elders Gerrard, J. S. Ables and Frank E. Hansen are located in Brussels, and are seeking to acquire a knowledge of the French, which is the language spoken by the people. These brethren have a comfortable place in which to hold meetings and are looking forward with confidence to the future; and it is to be hoped that the coming years will show that there are many honest souls in this beautiful city, which has a population of some half million.

Elder Hansen has just recovered from an attack of typhoid fever which placed him in a very precarious position, and for a time his life was almost despaired of by the physician who attended him. Thanks be to God for his restoration to health. He is now feeling quite well again, and is able to engage in active missionary work.

We visited the city of Liege on the 27th, where there is a branch of the Church of thirty-two members. This city is also in Belgium, and the branch has been raised up during the past year. Elders Riplinger and Pieper found a number of people here who had left the Catholic church and had united with one of the protestant denominations, but were still

seeking for more light. A number of them believed the Gospel as presented by these Elders and are now rejoicing in the knowledge of the truth. There has been considerable interest manifested by the people of Liege in the labors of our missionaries. This interest has been increased since the opening of a new meeting hall for the Saints, which occurred a little over a week ago. There was such an anxiety to attend the meetings when the hall was opened that it became necessary to admit the public by ticket only, to avoid over-crowding. The hall has a seating capacity for about one hundred and twenty-five souls and has been completely filled at each meeting that has been convened in it since it was opened; four or five meetings have been held. President Wells and myself attended a meeting there on the evening of our arrival in Liege, and found the house crowded with people, the great majority of whom were non-members of the Church. In addition to those who were in the hall there were a great many more on the outside who were unable to gain admission. The majority present had a desire to hear what we had to say, and listened attentively to our testimonies.

Elders Paul Roelofs, A. C. Robinson and A. van de Graff are at present located in this city, and judging from the great interest that is being worked up on the Mormon question, I should say some good results will follow their labors. There are some highly-respected and well-known citizens of Liege who have joined the Church, and their presence and assistance are doing much towards attracting the attention of the people, allaying prejudice and gaining a hearing for the Elders. It is gratifying to note that notwithstanding the fact that the very great majority of the inhabitants of Belgium are of the Catholic faith, religious freedom prevails, and the Elders are not interfered with, or restricted in any way from the performance of their missionary labors.

On Sunday we met with the Saints of Rotterdam in Conference meetings. Throughout the whole of the day the hall was filled with people anxious to hear the Gospel expounded; and the utmost attention was paid to all the speakers. The Rotterdam branch has a membership of 240 souls, and during the conference meetings good singing was rendered by the branch choir. The spirit of the Lord was present in rich abundance and a time of rejoicing was experienced by all. There is another fine branch in Amsterdam of two hundred and thirty-six members. The growth of the branch has made it necessary to arrange for a more commodious hall to be secured in which to hold meetings, and at the present time a hall is in course of construction with a seating capacity of four hundred and fifty persons which will shortly be occupied by the Saints. In addition to the branches of the Netherlands Mission which have already been mentioned, there are still seven other branches in various parts of the mission the smallest of which has a membership of ten, while others have thirty, forty, sixty, and as high as eighty.

It is no exaggeration to say that the work of the Lord is in a most satisfactory condition throughout Holland and Belgium. During the past three years and a half the church membership has more than doubled. The saints are very kind to the Elders who are laboring in their midst and

all of these brethren are traveling without purse or scrip. The principle of tithing is observed by the majority of the Netherlands Saints, and instead of their being any poorer for keeping this law, they manifest by their works in other ways that the Lord multiplies temporal blessings upon them through their obedience.

Elder Fred. Pieper who presides over this mission has had a most successful career both as Traveling Elder and as mission president. He has been an untiring worker, and has had the satisfaction of seeing his efforts crowned with success on every hand. His heart is full of love for all the Elders and Saints, and he has the affection of all in return. Brother Pieper is qualified in more than an ordinary way for the position of president which he has filled with so much distinction, owing to the fact that he can speak fluently Dutch, German, French, and English, this has enabled him to talk to the people in all parts of the mission in their own language. He has been in the missionary field for nearly three years. During that time he has had some sad experiences, for since taking up his labors he has been called to part with his wife who accompanied him on his mission. She was called into the great beyond shortly after their arrival in Germany where he at first labored; and now he has received word from home that his mother also has departed this life.

THE AUSTRIAN EMPEROR.

Francis Joseph I., emperor and king, is a man of great intellect and strength of mind, a lover of all that is most beautiful in nature and art, a soldier of the utmost intrepidity, as he has on more than one occasion proved by his personal bravery in the field of battle; a diplomatist and statesman of deep thought and foresight, a votary to sport of every kind, a sovereign with a heart that beats as truly for the lowliest of his subjects as for the highest, a kind master, a sincere friend. Many are the anecdotes in illustration of these qualities, but space allows me to mention only a few for the truth of which I can vouch. One day the emperor encountered two poachers on his own domain. As soon as they recognised their sovereign, they threw themselves on their knees to entreat his pardon. They were both old soldiers and fathers of large families who had suffered greatly through the agricultural depression, and in their need they had yielded to the temptation to procure sustenance by poaching. Francis Joseph allowed them to depart, only taking their names and addresses. In terror and fear they awaited their arrest and sentence, but after a few days they were notified of their appointment as gamekeepers to the emperor, the latter having ascertained the truth of their statements, and found that they had bravely served him through the sanguinary war of 1866. One stormy and rainy day when the emperor was driving to Schönbrunn, he came upon a fire-engine unable to proceed on its way to a conflagration through the wheels having sunk so deeply into the mire that the horses had not strength enough to extricate it. He at once stopped his carriage ordered his horses to be taken out and harnessed to the engine and used to assist in bringing it to the site of the

fire, while for himself he hired a hackney conveyance and drove to his destination. That he refused for years to sign warrants for judicial executions is well known, and his deeds of benevolence are innumerable. During the outbreak of cholera he visited personally the hospitals and spoke words of encouragement to the sufferers. He hastened to the flooded town of Szegedin in Hungary and assisted with his own hands in the rescue of those in danger. His purse is ever open for the alleviation of suffering and pain. It was not seldom during the wars that he ordered his own stores of delicacies and wines to be given to the wounded of all ranks and partook himself of the simple fare of his soldiers. He moves freely and unostentatiously among his people, very rarely and only on state occasions escorted by guards, never surrounded or followed by secret police. Only last year I heard one of the ambassadors, who had spent many years at the Austrian court, say he felt certain the emperor was the only person he knew who had no enemy. This truly expresses the position of this monarch. Very extraordinary is his knowledge of languages. He speaks fluently every one of the many used in his realm, besides French and English; the empress, like her husband, a great linguist, adds to these ancient and modern Greek. At one of the great military reviews near Vienna, when the troops numbered over 30,000, I heard the emperor addressing five different regiments in their respective tongues, viz., German, Hungarian, Bohemian, Wallachian, and Italian. He has always been remarkable in the selection of his ministers, councillors, and friends, and it is not without interest for our own country to find that his most intimate boy friend, and later for many years his prime minister, was an Irish peer—Viscount Taafe.—*Cassell's Family Magazine.*

AN EGYPTIAN EXPERIENCE.

You can't see a corner of Egypt without much physical discomfort. Even travelling by train is an experience long to be remembered. The sand sweeps in clouds into the carriages; your throat gets rusty and your tongue parched; your eyes are clogged with sand, and your hair looks as though it had become prematurely grey. The compartment, yourself, and your belongings all assume the same hue, and you gasp for air and only swallow sand; you think that the sulphuric fumes on the underground railway on a hot August afternoon are preferable to the breath of the Libyan Desert in mid-winter. . . . When I visited the site of ancient Memphis I took the Upper Egypt train as far as Bedrashen—a dirty, squalid village, the houses built only of Nile mud and pitched together higgledy-piggledy, the fellahen squatting on their haunches in front of the doorways and blinking in the sunlight. The great river had overflown only a fortnight before, and for miles around the eye rested on great lakes, out of which rose thousands of slim-limbed, graceful palm-trees. Few of the fellahen were working. They have a greater belief in Allah than in themselves, and after they have pitched the seed into the ground they would consider it something like sacrilege to presume to help Allah in making the crops grow. So they sit and gossip while their wives—podgy

women, but with good eyes—carry the water for household use in great jars. The children are like children in all other parts of the world. They joy in the making of mud pies, and they manage to make themselves as dirty as English children. You see the oxen plodding, slowly raising water in the primitive water-wheel fashion, while within the shade of a flimsy hut, made of maize-leaves, a wrinkled, brick-complexioned old Egyptian idles away the morning humming snatches from the Koran. Every donkey-boy is called Mahomet Ali, just as everybody in the Isle of Man is called Kelly. You have only to shout "Mahomet Ali!" from a window at your hotel for the street to be immediately as crowded with donkey-boys as Mark Twain's back-yard was with dogs when he advertised for one that had been lost. At Bedrashen I was besieged by at least fifty boys who all said their names were Mahomet Ali. I explained in the middle of a wildly gesticulating throng that the particular Mahomet Ali I wanted was surnamed Dodo. I got hold of him at last—a lanky, bright-eyed youth in a long, blue robe and a white skull-cap—and I warned him of the speedy vengeance of a friend of his at Cairo should he give me any other than the best donkey in the village, overcharge me, or bring me back too late to catch the evening train to Cairo. He protested the excellency of his donkey, his moderate charges, and his trustworthiness; and he proceeded to show that what was my wish was his by offering to kill at least half a dozen other donkey-boys who persistently paraded the merits of their long-eared friends, just as though it were my intention to spend the day riding over the trackless desert on six steeds abreast, like an acrobat at a circus. One had hardly got rid of the screaming youngsters, demanding baksheesh, and ridden along the tortuous path under the palms, and taken several short cuts across the miry ground, which ended in my donkey sinking to his haunches in the mud, while I talked to Dodo brilliantly and vigorously about his being a dunderhead—all of which highly delighted him, for he could not have grinned more had I been precipitated into the mud myself—before I was on the site of Memphis, probably the most ancient place in the world, where the Pharaohs ruled, and where Moses probably played as a little boy.—J. Foster Fraser, *in the Quiver*.

THE ORIGIN OF STRAW HATS.

Few out of the countless thousands of persons who thankfully don their light straw hats when the sun streams down so powerfully as to make the ordinary felt or silk headgear too heavy for comfort, have ever thought of the origin of the cool, sheltering, wide-brimmed straw hat. Yet it has, says the *Western Morning News*, an interesting history, dating back at least to the sixteenth century, and the well-known Italian historian, Cesar Cantu, says it can be traced to the beginning of the fourteenth century, though no reliable evidence can be procured to corroborate this statement. The actual date of the origin of the manufacture of hats from wheat straw is wrapped in obscurity; but it is certain that by 1574 the industry was of considerable importance. Florence, of course, was the centre of

the manufacture, the straw being imported from abroad at that date, as the peculiar quality required for the industry was not then cultivated in Italy. Experiments, however, were made with the view of establishing the production of the straw required for hat making, and the efforts in this direction were crowned with great success. Experience enabled improvements to be effected in the plaiting, which became the principal occupation of the people. The straw for the manufacture must have a good length between the knots, a clear, golden color, and not be brittle. A certain Domenico Michelacci was the initiator of the scheme for cultivating the straw, and he started the work at Signa, a village near Forence. The industry flourished and spread all over the district, continuing with unabated success until 1771. An important trade had been by this time established with England and other countries. At the end of the last century, however, a rude check was given to foreign exportation by political troubles, and the trade was for some time confined to local consumption. The tide turned again in 1810, when a certain Guiseppe Carbonari, a native of Leghorn, introduced an improved broad-brimmed hat, called "fioretto," which became popular in France and Germany, and afterwards in England and America. It has been estimated that no fewer than 60,000 hands were then engaged in the manufacture of the hats, and the average daily earnings of the workers was about two shillings each. In 1822, owing to the impetus given to the trade by the opening up of the American markets and the large export to that country, it was calculated that about 80,000 persons found employment, the most expert earning about six shillings and five pence per day. Naturally, the success of the Florentine article induced other countries to take up the manufacture, and by 1826 England was turning out a description of hat which satisfied the English public, and easily ousted the Italian rival from the English markets, causing a corresponding depression in the Florentine industry.

POETRY.

"NEARER TO THEE."

"Nearer, my God, to Thee," rose on the air,
Each note an ecstasy, joyous and rare,
Tones that were triumph peals shrined in a song,
Breathing of victory gained over wrong;
Out on the listening air, mocking at fear,
Ringing its clarion cry, fearless and clear,
Up from a soul redeemed, noble and free,
"Nearer, my God, to Thee, nearer to Thee."

"Nearer, my God, to Thee," thrilled on the air,
Each note an agony linked with a prayer,
Out on a sinking ship, land out of sight,
Borne by the wailing winds into the night;
White-maned and angry waves howling in scorn
Wild shrieks of helpless hearts over them borne;
Still rang one trusting voice high o'er the sea,
"Nearer, my God, to Thee, nearer to Thee."